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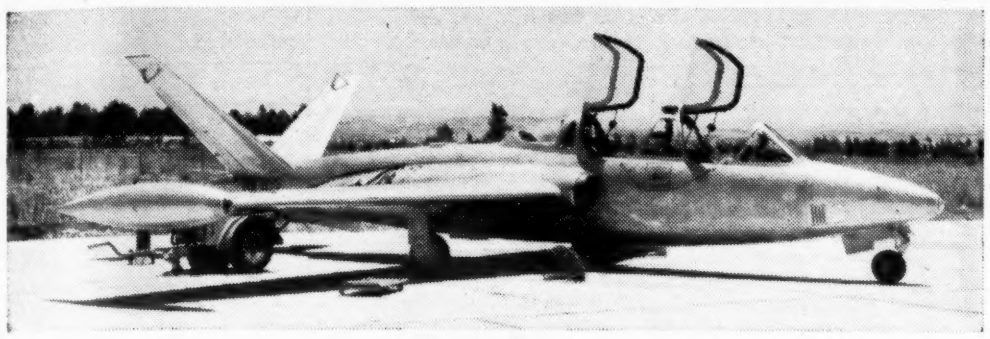
NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, July 22, 1960 VOLUME XV — No. 48



Ready

The first jet training plane assembled in Israel is ready for action. The plane was made by Israel Aircraft Industries formerly known as "Bedek." The plane will be manufactured for export in the near future. The plane will revolutionize Israel's aircraft industry. It's average speed is 420 m.p.h.

Crowd Fighting Mad At School Religion Suit

By REVY BALKIN

MIAMI Fla. (P-O) — An attorney for the American Jewish Congress flew into the center of a man-made hurricane here and calmly watched an angry crowd turn the fourth floor of the courthouse into a bedlam.

LEO PFEFFER, of New York, associate general counsel of Congress, is here to attack for the first time in American jurisprudence in a single suit eight different religious practices in the Dade County Public schools.

He witnessed church members attempt to storm the courtroom of Judge J. Fritz Gordon bearing placards reading, "Keep the Word of God in the Schools."

Judge Gordon, in short order, switched the hearing into the large courtroom. Warning that the suit would not be turned into a show, he ordered all placards removed.

THE JUDGE turned down two requests from Pfeffer that he be allowed to question witnessess. Pfeffer told The POST and OPINION that "this is the first state I have not been permitted to question witnesses." Judge Gordon ruled however that Pfeffer could argue the case.

More than 150 men and women were unable to get into the courtroom, and protested outside the door. Most carried bibles.

The six parents include four Jews, one Unitarian and a freethinker. They charged that the school board violated the Constitution by allowing religious practices in the public schools. They asked the court to halt class room prayers, hymn singing, baccalaureate programs, use of religious symbols, and observance of holidays as Christmas, Easter, Passover and Hanuka.

The plaintiffs said they were prepared to carry the suit to the Supreme Court if necessary.

Russia Jealous of Progress Israel Is Making in Africa

JERUSALEM (P-O)—Khrushchev's angry warning to the African nations to beware of Israel's imperialist designs as a front for the West is interpreted here as a backhanded compliment. It is clear he is attacking Israel for the progress it has made as the one nation with technological skill that the Africans can trust.

THE COOPERATION between Israel and African states has reached the stage where not only is there a shipping line operated jointly by Israel and Ghana, the Black Star line, but Solel Boneh and other Israeli firms now have over 150 technicians directing projects, many of them joint efforts with African nations just like the Black Star line.

The African states have reciprocated Israel's help, and have served politically to neutralize the threat of the Arab League. In fact, the revolution in this respect is somewhat complete, with the world recognizing that the Near East is no longer a trouble spot because of Israel's rapid advance diplomatically through Asia and Africa.

THE WATER Sources Development Corp. alone is now working in ten countries on projects costing $11.3m.

It has established two subsidiary companies in Western and Eastern Nigeria, in partnership with the regional governments, and it is now searching for water to supply the needs of some 16 cities and 400 villages. A joint company has also been established in Sierra Leone with the Government and Solel Boneh for construction work and water supply. The company has completed negotiations in Liberia for the carrying out of survey and planning work on two islands near Monrovia.

NEGOTIATIONS on planning projects in three states are now in the final stage. In Ghana the corporation is about to receive a contract for planning the water supply of the country's five largest cities, including Accra. In Sudan—which is part of the Mali Federation, Government approval is now being awaited for the planning of agricultural settlements in a 75,000-acre area, and in Ethiopia, the company's regional office is completing negotiations on water supply and agricultural planning.

The Dizengoff-West Africa Company is expanding its operations in West Africa and hopes to achieve a $10m. turnover this year, Pinhas Rosenberg, General Director of the company, stated recently. This is double last year's turnover of $5m. which included $3m. worth of imports from Israel.

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Subscription Price Rise Announced

A small increase in the annual subscription price of The National Jewish POST and OPINION, from $6.00 to $7.00 a year, was announced this week by publisher G. M. Cohen.

MR. COHEN explained that the $6.00 price has been in effect since 1954, and said the increase, which had been delayed for as long as possible, was unavoidable due to the higher production and distribution costs. In postage alone, there have been four substantial increases since 1954, he said.

All old subscribers are being notified by mail of the new prices. They are being offered an opportunity to extend their present expiration dates by as long as three years at the old rates, if they do so when they receive the mail notification.

THE SINGLE copy price will remain the same — 15 cents.

Chicago Co. Scouts State Dep't Efforts

CHICAGO (P-O) — The president of at least one American firm, recently added to the Arab League's boycott list, isn't accepting the excuses the U. S. State Department is handing out.

WILLARD GIDWITZ, head of Helene Curtis Industries, leading cosmetic manufacturer, received a letter from the State Department assuring him that every thing is being odne to end discrimination against U. S. firms.

But he expressed the view that that nothing is being achieved by the State Department's methods.

ARMIN H. MEYER, director of the Office of Near Eastern Affairs in answer to a letter sent by Gidwitz to the State Department said that the United States could strike back at these Arab countries by withdrawing its aid to them, but it would "also play into the hands of the Soviet bloc, which would exploit the opportunity to further its penetration of the area."

BIGGER PROFITS PROMISED

NEW YORK (P-O) — Profits for the coming year will be greatly enhanced, Israel Rogosin, president of Rogosin Industries, Ltd., textile yarn manufacturers in Israel, told the annual meeting of stockholders here.

Names in the News

Toledano Shocks Israel With Young Bride

With her age first announced as 18, then 30 and later in The Jewish Chronicle of London as 25, attractive Miriam Sabag, has set up housekeeping as wife of the 84-year-old Minister for Religious Affairs of Israel Rabbi Y. M. Toledano among widespread criticism. The wedding of the aged rabbi and his bride was a hushed-up affair. The former Mrs. Toledano died only three months ago. The new Mrs. Toledano is the divorced daughter of a Moroccan rabbi.

Mr. and Mrs. Toledano

•

Carmel Eban Weds

Actress half-sister of Abba Eban, Carmel Anne Eban is honeymooning with her husband David Ross, off-Broadway producer. Mr. Ross will produce the first of a series of Ibsen plays in New York in September.

•

May Replace New York

Los Angeles may replace New York as the top U.S. Jewish city in the eyes of the Israelis if the benefactions of Samue A. Fryer who last week announce a $450,000 gift to Hebrew U. continue. He already has put his name on the Samuel Fryer Aeronautical Engineering Bldg. at the Haifa Technion and a wing of the nuclear physics bldg. of the Weizmann Institute, among others. Newest benefaction from LA comes from John Factor, president of Temple Beth El there, who announced a gift of $750,000 for a youth center in Israel.

•

Even Top Brass

Traffic police in Israel are incorruptible and they proved it this week as Moshe Dayan, former chief of staff of the army and present minister of argriculture in the cabinet was fined 120 Israeli pounds and his license lifted for three months. Dayan was accused of failing to make a stop at a crossroads, causing an ensuing crash with a bus. He waived his parliamentary immunity.

Dayan

•

Collect

Offended because the California Jewish Voice noted that he had sought safety beneath his platform when his stormtroopers became embroiled in fisticuffs with bystanders, Lincoln Rockwell, self-appointed leader of the American Nazi Party called publisher Samuel B. Gach long distance to register his vigorous complaint. His harangue was interspersed with numerous threats of suit. Rockwell offered to debate Publisher Gach in the Los Angeles Coliseum. The phone call was made collect.

•

Name Dropping

Named mayor of Fontana, Calif., home of the Kaiser Steel Works, is Nathan Simon who was elected with the largest plurality in the city's history . . . The Department of Defense Medal for distinguished public service has been awarded Dr. Otto Halpern, who invented a means for evading radar detection for U.S. aircraft . . . Irving Borenstein, 25, of Los Angeles has been elected president of the B'nai B'rith Young Adults . . . Publisher Harry Alter, of the Youngstown (O.) Jewish Times has been elected president of the Youngstown Jewish Community Center.

Anti-Semitism Blamed for Teacher Firing

CHICAGO (P-O) — Several teachers who have left Crane Junior college here have charged that anti-Semitism was the major cause of their dismissals.

THE TEACHERS reported having constant difficulties with the dean, James F. Groark.

They also charged that they were then blacklisted.

They were offered jobs in other Chicago junior colleges only to learn later that the offers were withdrawn, according to the teachers.

MRS SHIRLEY Blumenthal said that she was asked to resign when Groark "told her" she was unhappy at Crane.

"I was not unhappy," said Mrs. Blumenthal.

Richard Lerner blamed his firing on "a personality clash" between himself and the dean.

LERNER SAID he found it "highly coincidental" that of the four teachers who are leaving, three are Jewish. In addition, Lerner said, two other Jewish teachers were transferred to other schools last autumn and another was fired.

Only one Jewish teacher remains on the 40-member faculty, said Lerner.

In reply to the allegations of anti-Semitism, Groark said:

"I've heard that charge before. I'd like to have them prove it. It's just a lot of viciousness."

Groark said that dismissals and transfers are "standard operating procedure."

He added that teachers are hired for a year and "if they 'don't fit in, we don't recommend that they come back next year."

Non-Jews in Israel Are Easy Pickings For Conversion to Judaism Movement

JERUSALEM (P-O) — While the existence of the State of Israel has not exactly unleashed an avalanche of proselytes to Judaism, it has changed somewhat the atmosphere surrounding conversion.

There is in Israel of all places a World Union for the Propagation of Judaism. Its most publicized convert is 63-year-old Professor Abraham Kotsuji, tutor in Hebrew to the brother of the Japanese Emperor, who a few months back made a special pilgrimage to Jerusalem.

Here in the Holy City, Professor Kotsuji was officially received into the Jewish faith with all the traditional initiation rites of circumcision and immersion.

Although Kotsuji's conversion to Judaism was heavily publicized, usually the work of the World Union for the Propagation of Judaism is carried on unobtrusively, helping the many hundreds of men, women and children who yearly "beg" admittance to the Jewish faith.

ITS 3,000 members include several prominent rabbis, doctors, university professors and even Israel's President Ben-Zvi, Aryeh Newman reports in the London Jewish Chronicle.

The Union maintains advisory services to ease the path of the would-be convert in his dealings with the official Israel religious authorities and sometimes the alert Israel security services.

For becoming a Jew, now that the State of Israel is in being, automatically gives a person citizenship of Israel under the Law of the Return.

THERE ARE no statistics regarding the exact motivations governing conversion to Judaism, but it is quite possible that the existence of a Jewish State is an important impetus in a decision to convert, Newman states.

There are in Israel thousands of Christian wives of Jewish immigrants who wish to convert to Judaism. Their children go to Jewish schools. Indeed, their conversion gave rise to the "Who-is-a-Jew" controversy, or rather the demand to register their children as Jews without the traditional conversion rituals.

The Israeli rabbinate has been repeatedly attacked for its cautious approach, Newman reports in his London Jewish Chronicle article. The Israeli rabbinate demands a six month's probation period for prospective converts to Judaism. In this period, religious authorities carefully examine the background and motives of each candidate. Even so, the Israeli Rabbinate is much more lenient towards prospective conversion candidates than rabbis in the diaspora.

THE SOUTH African rabbinate recently protested what it called the "undue facility" with which Israeli rabbinic courts accept proselytes. The South African rabbis maintained that persons who had been turned away by diaspora rabbis were proceeding to Israel, where they were accepted.

In actual fact there is good religious precedent for the Israeli rabbinate's attitude, Newman declared. "Beloved is the Land of Israel in that it trains or prepares proselytes," states the Talmud. By the same token, there is good reason for the stricter attitude adopted in the diaspora, where the bogy of intermarriage and assimilation is a real one, Newman states.

FROM TIME immemorial, many would-be converts to Judaism have come to Israel to complete their conversion. This applies with even greater force today. In a totally Jewish environment in Israel they find it easier to live their new life.

Slowly but surely, at the rate of several hundred converts a year come to Israel and are absorbed into the flow of Israeli life. They even serve in the Israel Army.

The Israeli Rabbinate freely accepts those who apply for conversion because their spouse is Jewish provided they undergo the period of probation and verse themselves in the practices of Orthodox Judaism.

But the general problem of conversion in Israel is made very delicate and difficult by the spiritual crisis and divisions in the Jewish population itself, Newman reports.

The sabra tends to regard the genuine proselyte with wonderment bordering on derision. The sabra has been educated as a "free individual, a national Jew, to whom all the religious rites are just so much history," Newman states. The inevitable question comes up: Why demand religious practices from those wanting to become Jews when the born Jew does not bother about them?

Conversion to Judaism on a greater scale than has been known in modern times, will continue to be a regular phenomenon in Israel, Newman writes. The writer comments that perhaps the age-old attitude of Judaism is the wisest to adopt on the conversion question. That is, love and consideration for the genuine convert to Judaism accompanied by caution and reasonable probationary procedures before his sincere willingness to accept the responsibilities and implications of his decision is established.

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Newspaper Columnist Says

Israeli Religious Life Is Too Sick For Reform or Conservatism To Save It

JERUSALEM (P-O) — The introduction of the Reform or Conservative brand of Judaism in Israel would not be a panacea for the ills of religious life in the Jewish State, according to Jerusalem Post columnist, Geoffrey Wigoder.

The trouble with organized religious in Israel is, according to Wigoder and many other observers of Israeli life, boils down to this: the obscurantism of the Israeli rabbinate as well as its participation in politics has eroded it of respect in the eyes of the majority of the sabras.

"WE ARE witnessing the tragic spectacle of the religious authorities living in a world that is basically out of touch with modern realities," Wigoder writes.

Neither the synagogues nor the rabbinate as a whole have anything to do with youth work or education, Wigoder states.

Israelis are always being told that our youth is "groping for something," the columnist states. "Some of them doubtless are, he notes, "but it is time we realized that only a minority is groping for religion."

REFORM Judaism might help to save Israelis who drift from Orthodoxy, and, if they find no alternative, will inevitably land in the camp of secularism, he says. For this comparatively small group, Reform might provide a cushion, he says, but the great majority of young Israeli sabras, have no pull to religion whatsoever.

When most of the young people in Israel come in contact with the rabbinate at marriage ceremonies or other family ceremonies, their attitude tends to be one of more or less amused tolerance, the Jerusalem Post columnist writes. "With its present mentality, the Israel rabbinate is in danger of being regarded as little more than a museum piece," he states.

In Israel the call for Reform or Conservative Judaism—based on the American model — is "a whistling in the dark," Wigoder states. Attempts have been made to institute services on these lines, he notes, but it is signficant that such services have had no appeal to the Israeli and the small number participating are drawn largely from ex-Americans and ex-Germans.

ANY SPIRITUAL regeneration in Israel will have to come from within and will not be kindled by modes of worship introduced from America or elsewhere.

He writes: "Basically there is no sign of a religious awakening in Israel. The Israeli is finding his values in different worlds —some within the framework of general Jewish culture.

"The craze for archaeology in Israel is understandable when it is realized to what extent archaeology and the preoccupation with the past have become religion-substitutes. The Bible remains the source-book of the people— but it is the Bible as literature, as history, as the foundation of the people, but not the Bible as inspiration or as the basis of Judaism."

THE MAIN challenge facing Israelis today, The Jerusalem Post columnist writes, is to ensure that the coming generations will be raised on the basis of Jewish values. "Israelis steeped in such values will build something worthwhile irrespective of whether they observe the mitzva to a greater or lesser degree.

The columnist warned that the danger facing Israel is not so much secularism as the negation or religion. For this reason, the introduction of the teaching of "Jewish Consciousness' into the schools was a step in the right direction, although the question of its practical application still remains to be solved.

The role of religion in Israel is minor, Wigoder says bluntly. The only way to ensure that the future face of Israel will remain Jewish is by inculcating a Jewish culturalism, he concludes.

Expansion of Practice of Burying U.S. Jews in Israel Proposed

JERUSALEM (P-O) — Representatives of U. S Jewish undertakers recently discussed with the Israeli Ministry for Religious Affairs the possibility of expanding the practice of burying American Jews in Israel.

The Ministry reports that this practice is becoming increasingly common among members of the U. S. Jewish community. The bodies are generally shipped by air.

The Jerusalem Post reported that among the suggestions made by the representatives wa the establishment of a special cemetery for American Jews.

Last week a New York undertaker representative, George Guttestein, proposed that provision be made for those who wish to be buried in the U. S. and yet have a memorial stone erected in Israel. There is apparently no objection to this plan by the Ministry for Religious Affairs.

A Los Angeles agent a few weeks ago said he planned to have a representative appointed in Israel, the Jerusalem Post reported.

To be buried in the Holy Land is traditionally considered a mitzva. Such burials are generally made in Jerusalem.

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Apartheid May Engulf S.A. Jews Bishop of Jahannesburg Warns

LONDON (P-O) — South African Jewry is being lulled into a false sense of security by their Government's protestations of friendship for the State of Israel, the Bishop of Johannesburg, Dr. Ambrose Reeves said here.

Dr. Reeves said that it is likely that the policy of apartheid will one day be extended to engulf them as well.

Although the South African Government, eager to woo a wealthy section of the community, took great pains to stress the superficial likenesses between South Africa and Israel, Dr. Reeves said, "it was in fact following a course of deliberate insincerity."

THERE WAS so much incipient anti-Semitism in the Government that he was surprised that the South African Jews could "fall" for this kind of deception, he said.

The Biship of Johannesburg expressed his regret that the Jewish community in South Africa was inclined, on the hole to stand aloof from the whole problem of apartheid, the London Jewish Chronicle reported.

Dr Reeves speaking bluntly before a group of British Jewisn leaders said: "I cannot believe that the Government will for ever content itself to discriminate exclusively against the colored people.

"It is one of the tragedies of South Africa that every minority hopes and prays that it will be exempt. But it is absurd for the Jews to believe they can draw a magic circle around themselves.

THE GOVERNMENT is bound to press on with its policy and sooner or later the Jews will be included" Dr. Reeves warned

The Bishop of Johannesburg said he recognized, in view of the differences existing within the South African Jewish community, that it would be unwise and impracticable to attempt to mobilize Jewry as a group against Government policy.

HE DID laud a few of the Jews of Johannesburg, who he said, were among his staunchest supporters in his own struggle against apartheid. He said it was significant that there was a high proportion of Jews among those who were arrested in March and released only last week under the emergency laws.

He said that it was also true that very few South African Jews actively supported apartheid, the London Jewish Chronicle reported. But the overwhelming majority of the Jewish community, like the rest of the non nationalistic white group wants to ignore the whole problem, he said.

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Luebeck Shul Fire Set By 8-year-old

LUEBECK, Germany — A fire which was discovered almost immediately was extinguished by firemen who rushed to the synagogue here. An 8-year-old boy had sought to burn down the synagogue doors. Damage was slight.

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BOOKS

New Sinclair Novel Seen As Best Seller

ANNA TELLER, by Jo Sinclair, $5.95 (McKay).

Jo Sinclair's new novel has all the elements of bestsellerdom. It provides many hours of interesting reading, the sex is raw, it has a Scott-like variety of characters, and it is historically panoramic. Anna Teller, the Hungarian Jewish dowager, who has seen most of her kin slaughtered by the Nazis and abused by their Red successors, comes to her remaining son Emil in America, there is involved with many lives, with third as well as second generation, and after much conflict attains peace with her son and her environment.

Burstein

The author, herself intermarried, speaks for the characters when Jewish tradition is belittled. She appears to have much sympathy with Spanish and American communists. Intermarriage is not altogether abhorrent. But for the general run of reader the novel will prove attractive and impressive.

A NATION REBORN, by Richard H. S. Crossman, $3.50 (Atheneum).

Laborite Crossman, member of the Anglo-American Commission that years ago gave the lie to Bevin's anti-Jewish attitude toward Palestine, delivered three Weizmann Memorial Lectures on the "roles played by Weizmann, Bevin, and Ben-Gurion in the story of Israel" He showed himself not only the good goy, but the informed and honest commentator on the history and aspirations of the new Israel.

It was Bevin whose conduct forced the Jews to turn from Weizmann the statesman to Ben-Gurion, the fighter. How the change was accomplished is the underlying thesis of this excellent volume edited from the original lectures A valuable and powerful document.

THE SILVER BACCHANAL, by Rene Fulop-Miller, $4.50 (Atheneum).

Fulop-Miller, already famed for his books in many scholarly fields has written a striking and ironic novel of an episode in a Slavic town to which a weary regiment has come for rest and furlough When an epidemic demands they be quarantined, they find themselves, with many fine citizens, in a splendid house of vice.

The settings and incidents provide the gifted author with the opportunity of telling an unusual story and of satirizing all human existence at the same time. The intertest is Jewish and general; the story, unique and intriguing.

ABRAHAM BURSTEIN

KESSELRING DIES AT 71

BONN—The man who made 335 Italians including many Jews and a Catholic priest pay with their lives for 32 Nazi soldiers who were killed in an ambush by partisans, was dead here. He is Field Marshal Albert Kesselring. He died at the age of 74.

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THE NEWS HOPPER

Strangest Kosher Trek In History Under Way

The strangest kosher trek perhaps in Jewish history began this week as 2,000 Jewish boy scouts from all parts of the U. S. converged on Colorado Springs, Colo., for the golden jubilee jamboree of the world's boy scouts. From Philadelphia, from Minneapolis, from Detroit, from practically every Jewish community in the U. S. the Jewish scouts started out—eating strictly kosher food all the way. Seven rabbis among the "chaplains" at the jamboree will greet the Jewish scouts and five from Israel, among them Aryeh Kroch, chief scout of Israel, and David Harman, son of Israel's ambassdor to the U. S., Abraham Harman.

•

5000 Shofars

Some 5,000 shofars will be blown in congregations of the American Lutheran church throughout this year to mark the merger of the American, Evangelical and United Evangelical Lutheran churches. The merger committee calls the year which ends next summer the year of jubilee, after the ancient Hebrew jubilee, and is using the shofar as a symbol of the words, "I am the Lord your God," in the Old Testament. Plans for rapid distribution of shofars to all congregations to help celebrate the merger fell behind in Milwaukee. One congregation was not held back, however. Ascension Lutheran church borrowed a shofar from Reform Temple Emanu-El B'ne Jeshurun, and sounded the blasts as planned.

•

Invocation Protested

Reference to the U. S. as a "Christian nation" in the opening prayer of the Democratic national convention has brought a protest from the Minnseota Rabbinical Association and the Minnesota Jewish Community Relations Council. The protest, made to Sen. Humphrey, asked that future prayers at the convention be as inclusive of all Americans as possible.

•

Trial A Year Off

Archmurderer Adolph Eichmann will have more than a year in an Israeli jail to ponder over his fate. While Israeli police officials were dispatched to Europe to prepare evidence for the trial of the Nazi butcher, announcement was made in Israel that a year might elpase before the opening of the court case which has attracted world attention.

•

23 To Represent Israel

The best Israel can hope from the coming Olympics is to get some experience for the 23 athletes who will be chosen to compete for the Jewish state. Seventeen fencers, bastketball players and gymnasts have been selected thus far, and six more of Israel's finest contestants will be named shortly. Under the tutelage of Agnes Keleti, Hungarian Jewish gymnast who defected to Israel following her amazing performance which won her four gold and two silver medals in the 1956 Olympics, Israel's girl gymnasts are considered to have the best chances of any of the Israeli squad.

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LOOK! here's your KOSHER SHOPPING GUIDE!

WHAT FOODS THESE MORSELS BE

SUMMER IS THE TIME OF YEAR TO LIVE A LITTLE

By SARAH LIEBER

In summer we have a good many spontaneous backyard parties . . . barbecues, picnics and so on. And having been both guest and hostess at several of these events recently, I have some ideas on hostess gifts. Naturally, when we have been entertained either for a meal or for a weekend we want to show our appreciation in some way. Since so many of us are on diets of one kind or another, I no longer even consider the idea of bringing a box of candy, especially in hot weather. Often I let my hostess know that I plan to bring dessert . . . or perhaps even a forspeise. This seems to be always welcome, especially if we plan it together, and I prepare something that's a specialty of mine. By the same token, I enjoy this kind of gesture when I am hostess. One thing, please bear in mind . . . never, never bring a bakery cake or pie to a home in which the balabosta prides herself on her home-made maicholim.

Sarah

THERE ARE many delicious kosher foods which anyone would be delighted to accept. I've mentioned the gift box of Feinberg delicatessen attractively put up by one of our advertisers, and full of unusually good foods. Anything in the nature of pretty paper goods is useful, fancy napkins, guest towels, plates and so on. These are the picnicer's standby, and come in many attractive designs at various prices.

And how about some of the original items of Jewish interest which are inexpensive and useful. The plastic aprons with the legend "Shalom" . . . or the plastic tablecloths which save us hot laundry work in summer . . . and have Jewish motifs by way of decoration.

FOR THE hostess with a porch or even a window-box plants, seeds, small sized garden tools are nice remembrances. Or if the householder, male or female has a hobby, something connected with that will be unusually well received. I know someone to whom a quantity of modelling clay is a thrilling gift.

Below are some dishes you might consider preparing either for your own table or for your hostess.

TANGY TOMATO RELISH

- ⅓ cup unsulphered molasses
- ¼ cup prepared mustard
- ⅓ cup catsup
- 2 tblsps. vinegar
- ¼ cup finely chopped onion
- ¼ cup finely chopped celery
- ¼ cup finely chopped green pepper

Combine molasses and mustard in a saucepan and blend thoroughly. Stir in catsup and vinegar. Bring to a boil, reduce heat and simmer 20 minutes, stirring occasionally. Add vegetables and remove from heat. Cool, then chill. Keeps for a week or may be canned in sterilized jars for later use. Good with hamburgers or hot dogs.

SWEET AND SOUR BARBECUE RELISH

- ⅓ cup unsulphered molasses
- 3 tblsps. vinegar
- 1 tsp. soy sauce
- 1 9-oz. can crushed pineapple
- 1 tsp. cornstarch
- 1 tsp. water
- ½ cup finely chopped green pepper
- ½ cup finely chopped sweet red pepper or pimiento

Combine molasses, vinegar, soy sauce and pineapple in a saucepan. Bring to a boil, reduce heat and simmer 15 minutes. Mix cornstarch and water, add to saucepan and cook until mixture is clear and thick. Add peppers and remove from heat. Cool and chill. Good with chicken. Yields 1¼ cups.

SPICED APPLE BARBECUE RELISH

- ½ cup unsulphered molasses
- 2 tblsps prepared mustard
- ¼ cup vinegar
- 2 tsps. curry powder
- ½ tsp. salt
- ½ tsp. ground ginger
- ½ cup raisins
- 1 20-oz. can apple slices, drained
- ¼ cup chopped nuts

Combine molasses and mustard in a saucepan and blend thoroughly. Stir in vinegar, curry powder, salt, ginger, raisins and apple slices. Bring to a boil and reduce heat then simmer 20 minutes. Add unts and remove from heat. Cool then chill. Good with meat and poultry. Yields 2½ cups.

BUTTER TROTE

- ½ lb. sweet butter (2 sticks) no substitutes
- ¼ lb. cream cheese (one 3-oz. pkg.)
- 2 cups sugar
- 6 eggs, separated
- 1 tsp. vanilla
- 1 cup milk at room temperature
- 3 cups sifted cake flour
- 3 tsps. double-acting baking powder
- ½ tsp. salt

Cream together butter and cream cheese until smooth. Gradually add sugar, beating until well combined and fluffy. Add egg yolks one at a time. Blend thoroughly. Add vanilla to the milk and add alternately with the dry ingredients which have been sifted together three times. Fold in stiffly beaten egg whites. Turn into a buttered and floured 10 inch well spring form pan. Bake in a preheated 350 degrees oven for 1 hour to 75 minutes or until a toothpick inserted into the center of the cake comes out clean. Cool in the pan before inverting onto a cake rack. Serve with fruit sauce or whipped cream if desired.

CREAM CHEESE CAKE

Crust:

- 1 pkg. zweibach or crackers
- 2 tblsps. butter, softened
- 2 tblsps. sugar

Filling:

- 1 cup sugar
- 1 lb. cream cheese at room temperature
- 2 tblsps. flour
- ¼ tsp. salt
- 1 tsp. lemon juice
- 4 eggs, separated
- 1 cup heavy cream

Roll the zweibach or crackers into crumbs. Blend with sugar and butter. Press evenly on bottom of a 9 inch spring form pan. Set aside while preparing filling. Cream the cheese and sugar together until thoroughly blended. Add flour, salt, lemon juice and beaten egg yolks. Blend. Add cream. Beat the egg whites until stiff but not dry and fold in. Pour carefully on top of the crumb crust. Bake in preheated 325 degrees over one hour or until there is no depression left in the center of the cake when it is lightly touched with the finger tip. Cool in pan. Refrigerate before serving. If desired, a garnish may be made of berries or other fruit, drained and glazed with cooked jelly, cornstarch and juice or with a sprinkling of crushed crumbs on top. Serves 12.

* * *

A Word to the Wives

A readers asks for information for her sisterhood about arranging for a home economist from one of the major Jewish food companies to demonstrate Jewish recipes. I am sorry I know of no such service at any of the food companies. However, I might suggest that you write to Manischewitz, Horowitz-Margareten, Rokeach, Mothers' and all of our other kosher food advertisers. They may institute such a service if the demand is great enough.

Religious Zionists Plan $2 Million Drive

NEW YORK — The Religions Zionists of America have announced a $2 million drive for funds in the U.S. to support religious institutions in Israel. The RZA has been receiving $750,000 from funds raised by the United Jewish Appeal, but along with other Israell parties will receive no more funds from this source after 1960. Rabbi Bernard Bergman, president of the RZA, said the funds will be sought from local federations and welfare funds.

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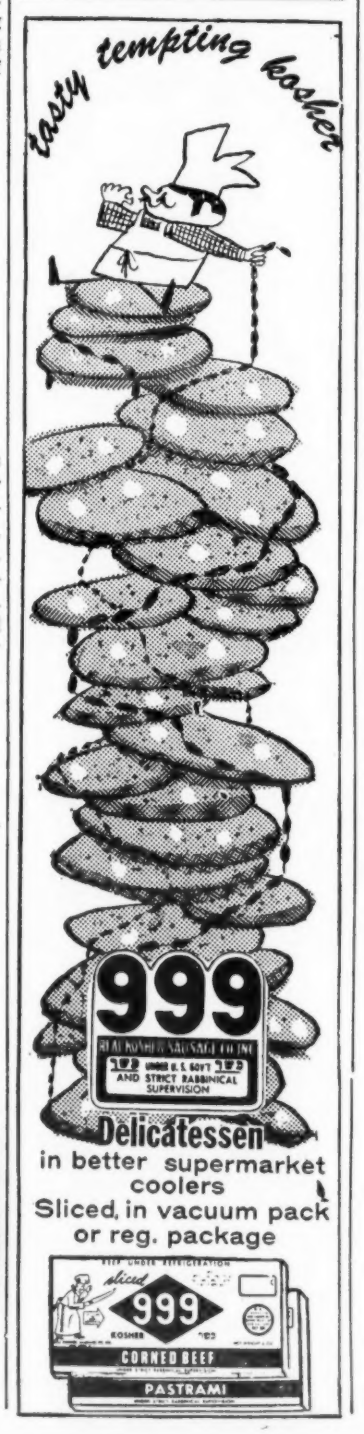

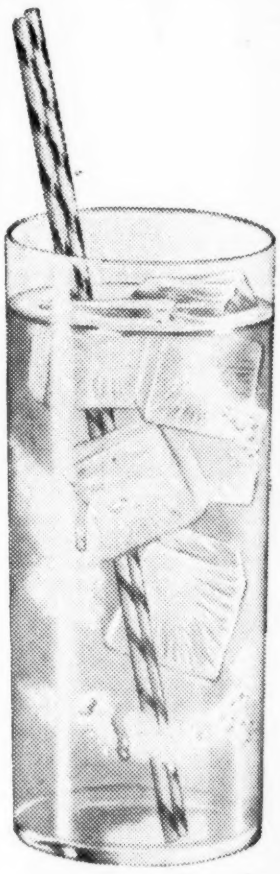

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WOMEN'S VIEWPOINT

Israeli Names Like Haya, Elena Good as Maureen for Hollywood

By HELEN COHEN

What with Haya, Ziva, Yardena and Elena all four appearing currently on our local screens, my advice to parents with comely, movie-struck daughters is to give them a quick brush-up on whatever Hebrew they have learned and ship them off on the first plane to Israel. And why not? Are our daughters any less authentic descendants of Sarah and Rachel and Rebecca than young immigrants from other lands?

Helen

I SHALL comment that there has been a change in the attitude toward names in the movie capital. Now instead of jumping from a Jewish-sounding name to something like Maureen O'Reilly, our daughters will be checking back with grandma to find out their original Hebrew designation.

Before I leave this thought on names, I was impressed once again with the emerging self respect among our people in the story of the funeral of Buddy Adler. He had, before becoming part of the movie industry, written some stories under an assumed, non-Jewish-sounding name. But obviously he had taken back his own name for the screen, and what fame he earned, including the many Oscars for producing "From Here to Eternity," he earned as Buddy Adler. And his services were held at Temple Israel. Self respect and pride in his heritage, just as we are proud of him.

●

I WAS disturbed by a remark the other day in Ann Lander's advice column. She wrote that she felt that marriage was forever.

I suppose each religious group has a right to tell its followers how it stands on various matters, including marriage and divorce, but I would like to remind Mrs. Landers that our Jewish position on divorce is not identical with that of religions which say marriage is forever.

Judaism has never taken the stand that there is anything at all sinful in remarrying after being divorced.

DIVORCE, let me emphasize, was rare in Jewish life, certainly not something to be taken lightly. And let us emphasize here also the fact that Jewish family life has been widely acclaimed for its wholesomesness and warmth and closeknit ties between parents and children.

Of course not all marriages among our people were blissful. Some couples may have resigned themselves to their lot, partly for the sake of the children and partly because it must not have been pleasant to admit one had failed in such an important undertaking. But once the decision to divorce was made, it was accepted. The marriage had been a mistake and both parties were wished well with the hope they would find happiness and fulfillment with a new mate. A mistake; a failure; but not a sin; not to be deprived forever because of it of the hope of a happy home and loving mate and children.

No, to Judaism marriage was a solemn rite, in which the partners were consecrated unto each other in the sight of the Lord. And they accepted their double yoke seriously. But not necessarily forever, if the yoke became too painful to bear.

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Seein' Is Believin'--15 Christians Convert to Judaism in Mass Rite

PHILADELPHIA (P-O) — Fifteen Christians — ten women and five men — took part in a remarkable mass conversion to Judaism here a few weeks back.

The conversion ceremony — complete with non-Jewish women being immersed in mikzas—at the Beth Sholom Congregation here.

Four rabbis, officiating at the simple yet impressive ceremonies, listened to them vow: "I, of my own free will, seek the fellowship of Israel and that I fully accept the faith of Israel."

It was the first time in Philadelphia history that an entire group of proselytes had been converted to Judaism publicly, the Philadelphia Jewish Exponent reported.

Such conversions generally are held on an individual basis — in private. Over 100 people witnessed the mass conversion ceremony.

The first part of the ceremony, which was private, consisted of the ancient rite of immersion in the mikva.

THE WOMEN, clad in bathing suits, were led to the edge of the pool by the four rabbis.

Each "Ger" (the Hebrew word for convert) was asked these four questions: "Is it of your own free will that you seek admittance to the Jewish faith? "Do you renounce your former faith? "Do you pledge your loyalty to Judaism? "Do you promise to lead a Jewish life?" Each answered "Yes." Under the direction of the rabbis, standing at the water's edge, each of the women dunked three times under the water.

The men, also clad in swimming suits were led in to go through the same rites. They had previously been circumcised.

The second part of the ceremony was the public part of the ritual, Adolph Katz reported in the Philadelphia Jewish Exponent.

THE FOUR rabbis mounted the pulpit, and the doors of the Ark were opened to reveal the scrolls of the Torah. In three groups of four, and then in a final group of three, the converts were called up to stand before the Ark.

In the ceremony, the rabbis used the convert's Christian names as well as their Hebrew names, given to them as part of the conversion process.

The rabbis read from the Book of Ruth in which Ruth, the alien from Moab, who came to dwel among the Jews, is quoted as saying . . . "the people shall be my people, and thy God my God . . ."

Rabbi Morris Goodblatt, dean of the Academy for Judaism, delivered the charge to the converts.

"You have come through the legal requirements imposed by the Jewish religion. You have of your own free will accepted your lot and are ready to join in the destiny of the Jewish people," he said

"THE JEWS gave mankind Western civilization. They gave mankind the Ten Commandments, the Torah, the Bible . . . the moral teachings of civilization. It is a privilege and an honor to belong to these people.

"For more than 3,300 years the torch of religion and the Jewish faith has been handed down from father to son. Now you will carry that torch.

"My charge to you is a plea and a request. Try and make yourselves Jews not by formal ceremony, but by conviction."

"I congratulate all of you. "You are not 80 percent, 90 per cent or 98 percent Jewish You are 100 percent Jewish now.

"Don't let any uninformed person say that you are outsiders The Torah declares you to be part of the Jewish faith."

THE CEREMONY concluded with a peldge by the converts to live in accordance with the precepts of the Torah, their blessings by the rabbi, and final prayers by the congregation.

Each of the new converts received a "Certificate of Acceptance Into Judaism," giving the date of conversion and bearing the signature of three rabbis.

One of the converts was a teenage girl of Italian extraction from Puerto Rico, born a Catholic, who was married recently to a Jewish immigrant from Hungary.

Another girl, in her middle twenties who came from a mixed marriage, chose Judaism after being raised as a Protestant by her Christian mother, now dead.

ONE OF THE male converts had been married to a Jewish woman for 20 years. At the end of the ceremony, one of the children, a boy who will be Bar Mitzva in a year, presented his father with a prayer shawl as a gift.

Another man accepted Judaism after shopping around "for the best religion" for him. A man of Italian extraction decided to convert because all of his friends were Jews.

Some of the others entered into the faith because of marriage to Jews or contemplated marraige, Katz reported.

The Academy for Judaism was established last March because of frequent inquiries from non-Jews. The Academy is not a conversion center, but an information center.

RABBI MORRIS Dembovitz said that the applicants for conversion were discouraged from becoming Jews. Rabbi Dembovitz said: "We told them that things were difficult enough. Why take on the added status of belonging to a persecuted minority? But the applicants were serious and they enrolled in a 15-week course to learn about their chosen faith.

After completing the course, they appeared for examination.

They were asked questions dealing with all phases of Jewish law and customs.

Rabbi Dembovitz said that in all cases of proselytes coming from mixed marriages, the Jewish spouses were also asked to attend the lectures so they would be as well informed as the converts.

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Your Name

By N PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, Box 1633, Indianapolis 6, Indiana.

DEAR MR. PEARLROTH: Kindly give me information regarding the origin and meaning of my name. Pascaner my father being born in Rumania.—MILTON PASCANER, Levittown, L. I.

PASCANER is a family name of geographical origin. It is taken from the name of the town of Pascani in the district of Falticeni in the Old Kingdom of Rumania. Pascani was a town of about 10,000 population and it is here that your family must have originated. As a rule family names of geographical origin were assumed at a time when the family no longer resided there.

DEAR MR. PEARLROTH: My father's name was VITZNODEL. Could you please give me the origin of it.—ALAN WHITE, Brockton, Mass.

VITZNODEL seems to be a Yiddish adaptation of the German Weiznudel or "noodles made of wheat flour." Your ancestor who first assumed this family name was either a dealer in noodles or he dispensed them in an inn or restaurant. All noodles were supposed to be made of wheat flour, but your ancestor made sure that no surrogate material was involved in his product. You failed to indicate the city or country of your family's origin. This omission delayed the answer and made conjecture necessary.

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544 Pages Foreword by BORIS SMOLAR, Editor in Chief of the Jewish Telegraphic Agency

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Is Sharett Seeking Presidency Of World Zionist Organization?

By M. Z. FRANK

What started out as a Great Debate between David Ben-Gurion and Nahum Goldmann about the Zionist movement seems to be taking a new tack. Moshe Sharett has emerged as the chief protagonist of Zionism, defending it against Ben-Gurion's attacks. This may mean Sharett is bidding for the position as president of the World Zionist Organization. He can count on strong support within his own party—Mapai—and among other parties.

Frank

A careful reading of his important address (whose condensed English version is now being prepared for publication) gives one the impression that he is also making a bid for the support of American Jews — Zionists and non-Zionists.

SHARETT MAY easily get the support of all those elements. The sixty-four dollar question is: Will he get Ben-Gurion's support? A man high up in the Mapai hierarchy told me there was a move to draft Sharett for the position, but Sharett hesitates for one reason: He is not sure whether B.G. won't sabotage him.

As far as Nahum Goldmann is concerned, he is no longer being taken seriously. Everybody in Mapai now knows that Goldmann has not got the backing of the bulk of American Jewry; everybody now knows that his scheme to bring in B'nai B'rith and the United Synagogue into the World Zionist Organization is a pipe-dream.

Goldmann

No one is greatly impressed by the substitute Zvi Lurie brought in from Brazil—the affiliation of the Sefardi congregations with the WZO. It is true, the Sefardim in Brazil have 120,000 members in their congregations, but what have those 120,000 Jews got to say about their alleged affiliation?

By a series of brilliant failures in his attempts to run Israel's foreign policy, Goldmann managed to discredit himself. Everybody still thinks Goldmann is an extremely able man. No one thinks he is an able leader.

THE QUESTION is: Can Sharett succeed where success is considered impossible — at least, considered so by so many people in and out of Israel? That, of course, time will show.

Let me say at the outset, I am not convinced by Sharett's platform. It is full of holes. Yet sometimes the personal element can overcome the weakness in a program. If anybody's personality can contribute to the saving of the Zionist movement, it is Sharett's. Ten years ago it might have been Silver. Today Sharett is the only man on the horizon—if, and there is a big if. After Sharett it may be Abba Eban. And there again is another if—if the Zionist movement lives that long.

Sharett

MY OWN opinion is that the only possibility for the success of the rehabilitation of the Zionist movement and the Jewish Agency is if they are so thoroughly overhauled that they won't be recognized and will, in fact, represent something entirely new—even if they bear the old names. That will mean that Sharett, if elected, will have to abandon some of his cherished principles, which he defended so vehemently—and so ably—in his important address. But things like that have happened in the history of politics.

If Sharett is elected president, he will have two colleagues in the Jewish Agency Executive with him of high rank and with records of successful service in the Government of Israel—Dr. Dov Joseph, now treasurer of the Agency, and Yakov (Jacob) Tzur, former ambassador to France, now director of information of the Agency. With Sharett, former Foreign Minister and Prime Minister at the head, this is a formidable team. There is also new blood in the lower ranks—Moshe Rivlin, former Consul in New York as secretary and Moshe Avidor, former director general of the Ministry of Education as director.

SO, AT LEAST, the subject is deserving of discussion.

The debate referred to at the outset of this column took place within the ranks of the central committee of Mapai (over one hundred members). It occupied two full sessions, lasting a full day each. At the second session, Dr. Nahum Goldmann and Mrs. Rose Halprin were invited to participate as guests and to present their views. It was at the second session that B.G. threw that pointed remark at Goldmann: "You're not an American, you're not an Israeli, you're just a wandering Jew!"

The concluding address, summing up the views of the pro-Zionists was delivered by Moshe Sharett. A stenographic report was given a full page in the daily newspaper, Davar. As I said, a careful reading of the text, coupled with what Sharett has been saying on other occasions, gives the impression that he is making a bid for the leadership of the WZO and the Jewish Agency.

It is an election platform of a possible candidate. It is worth examining. We shall do so in the next column.

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IN NEW YORK

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America-Israel Cultural Foundation, 2 W 45 St., NYC 36, OX 7-4030.

American Red Mogen Dovid (Supporting Israel's Red Cross), 225 W. 57th St., NYC 19, PL 7-1627

American Technion Society, 1000 5th Ave., NYC 28, TR 9-8400.

Anti-Defamation League of B.B., 515 Madison Ave, NYC 22.

Bar Ilan University in Israel, 527 Madison Ave., NYC 22, PL 3-3670.

Community Service Bureau of Torah Vodaath, 141 S. 3 St., Brooklyn 11, New York, EV 7-1065

Community Service Division, Yeshiva University, 186th st. & Amsterdam av., NYC 33, LO 8-8400.

Farband Labor Zionist Order, 575 6th Ave., NYC 11, YU 9-0300.

Herzliah Hebrew Teachers Institute, 314 W 91 St., NYC 24, TR 7-4885

Israel Government Tourist Office, 574 5th Ave., NYC 36, CO 5-2750.

Jewish National Fund, 42 E. 69th St., NYC 21, TR 9-9300.

Kashruti Supervisors Union, 205 W. 14th St., AL 5-7330.

National Community Relations Advisory Council, 55 W. 42d St., NYC 36, LO 4-3450.

National Council of Jewish Women, 1 W 47th St., NYC 36, CI 6-3175.

National Council of Young Israel, 3 W. 16 St., NYC 11, WA 9-1525

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Religiou Zionists of America (Mizrachi-Hapoel Hamizrachi), 80 5th Ave., NYC 11, WA 4-7940.

Synagogue Council of America, 110 W 42nd St., NYC 36, BR 9-2647.

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Union of Orthodox Jewish Congregations of America, 84 5th Ave., NYC 11, AL 5-4100.

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Demo Platform Promises Everything To Everybody

By LEONARD LEADER

LOS ANGELES (P-O) — The Democratic Party Platform for 1960 adopted here promised "direct Arab-Israel peace nogotiations," "resettlement or Arab refugees," "an end to boycotts and blockades" and "unrestricted use of the Suez Canal by all nations."

NEW YORK Times' C. L. Sulzberger wired his paper that Jews are told a Democratic government would work for Palestine peace and end the Arab boycott of Israel."

No mention was made in the platform to the off center plea of the American Council of Judaism's request to ask Israel that she not speak for world Jewry.

THE PLATFORM writers liked some of the 1956 platform words so well that they appear again for the current campaign.

"Room and opportunity" is the phrase used both times as a solution to the Arab refugee problem.

1956: "We will assist in carrying out large scale projects for their resettlement in countries where there is room and opportunity for them."

1960: ". . . the resettlement of Arab refugees, in lands where there is room and opportunity for them."

I THINK AS I PLEASE

Letters to Editors Column Gives Revealing Look at Israel Life

By CARL ALPERT

HAIFA—The "Letters to the Editor" column in the Israel press continues to be the best index to those prosaic problems which beset the citizen in his daily life. The newspaper reader seldom writes about international affairs or the major issues of the day. He is concerned with matters of more immediate concern to him. The Letter-Box also serves as a catharsis for citizens who want to get something off their chests. It is an opportunity to lodge public complaint against bureacracy or inefficiency Civil servants and public institutions have become noticeably responsive to criticism appearing in these widely read columns.

Alpert

Some of Israel's daily papers make it a habit to send a copy of a complaining letter to the agency or department against which the complaint is made, and they are afforded opportunity to publish their reply simultaneously. Other papers blithely print the attack — and afford equal space at a later date if and when a reply is forthcoming. In such cases the Letter-Box often has a considerable degree of daily continuity, or suspense, like a continued story.

WHAT IS agitating the Israeli these days? A review of the press reveals a certain dominant pattern in all papers.

One of the leading causes for complaint is the radio in public buses. Egged not long ago installed amplifiers throughout their inter-urban buses, so that all passengers could hear and enjoy the music tuned in for their benefit by the driver. The principle obviously was to keep the passengers happy on the long trips. The reaction has been violent. Some passengers complain the music keeps them awake when they want to sleep. Some want classical music, while others prefer jazz.

Some don't care at all about the music, but fear that it will distract the driver when he should be concentrating on the road. It has been a long and merry argument, going on for weeks. The Ministry of Transport has now stepped into the situation and has ordered that if one single passenger on a bus objects, the radio must be silenced. But the debate has not yet been silenced, and the spate of letters continues.

ANOTHER long-time favorite topic is the telephone service. Complaints about poor service, delays in calls, rudeness on the part of operators, or lack of sufficient public phone booths are by far outnumbered by indignant claims that telephone bills are inaccurate. A subscriber who reckons that his bill should be 20 Israel Pounds writes that he got an account for 300! So many charges of this kind have been made that the telephone authorities have investigated carefully, but have given themselves a clean bill of health. The public is not satisfied.

It just does not seem possible that the mechanical computers are registering properly. When a telephone subscriber gets a bill for 150 Pounds, but shows that his home has been locked and unused for two months, one has cause to wonder. It appears that foreign experts will be called in to check the registering equipment.

A LONESOME bachelor in Tel Aviv writes to complain about Shabbat in his city. He does no cooking in his humble furnished room, but neither can he find a restaurant open anywhere on Saturday morning. It is not until noon or later that some restaurants or cafes open. What is he to do? There is no Oneg for him on Shabbat, he writes.

Why hasn't the government given official recognition to Bar Ilan University, readers want to know? Why this prejudice against a fine school? Others reply: recognition can not be quickly given; a university must first prove itself. The debate goes on.

THE HIGH cost of culture disturbs others. Tickets for the theater or the philharmonic are expensive. Well bound books are exorbitant in cost. A long-play classical record costs a fantastic price. All that remains is for a couple to stay at home—the husband reading his paper, and the wife knitting, if she can afford to buy the yarn, a reader writes.

The Eichmann case had its own field day, and the agitation has died down somewhat. The last word is from a reader who quotes a warning and appropriate quotation from Goethe's Faust: "Let him who holds the Devil hold him fast. He will not likely catch him twice!"

Rabbi Schultz Returns To Active Rabbinate

Rabbi Benjamin Schultz, who lost his pulpit in Yonkers, N. Y., when a series of newspaper articles catapulted him into the public eye as a leading anti-Communist, will return to the active rabbinate. He has accepted the pulpit of 75-year-old Temple Beth Tefilloh, Brunswick, Ga. Rabbi Schultz was executive director of the American Jewish League Against Communism, Inc., from 1946 to 1960

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Adas Israeli Pulpit To Rabbi Rabinowitz

Rabbi Stanley Rabinowitz will assume his duties as spiritual leader of Adas Israel congregation, in Washington, D. C., Aug. 1. Rabbi Rabinowitz served Adath Jeshurun congregation in Minneapolis for seven years.

•

Rabbi Landman Fills Pulpit in California

Rabbi Nathan Landman preached his first sermon as spiritual leader of temple Beth Torah, Pacoima, Calif., Friday night.

ANNOUNCEMENTS

BIRTHS—Mr. and Mrs. Shimon Wincelberg, of 522 North Flores, Los Angeles, announce the birth of a son, David Moshe on Friday, June 24

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PROBLEM ELSEWHERE TOO

Probably one of the most piquant news stories we've published in a long time was the one about the Howard Beach Jewish Center securing the resignation of Rabbi Meir Kahane because he was teaching the children to be Orthodox (P-O, June 3).

RABBI KAHANE wrote to The POST and OPINION (P-O, July 8) about his side of the conflict.

The misunderstandings between children who want to practice ritual and parents who are cynical is not limited to the Howard Beach Jewish Center. It was aggravated there, but what happened is symptomatic of what is going on all over the U.S., even in Reform congregations.

THE YOUNGSTERS who attend religious school in Reform congregations return to homes sterile of any Jewish observance. They demand a Sabbath eve ceremony, lighting of the candles, kiddush, etc.

Rabbi Kahane's letter was restrained. His writing is worth repeating.

> I organized at my own expense a Shabbas Club in my home There, the children played games, learned songs, stories, and discussed the Portion of the Week. There they sat for the first time in their young lives at a Shalosh Seudos meal and said the blessing over the bread and the Grace after meals. There, thirty children prayed the Maariv prayers and watched with awe and dignity as the Havdala ceremony brought the Sabbath to an end. This was not part of the bill of particulars of my job. This was done because my heart went out to the spiritually starved children. This was done because I was "ultra Orthodox."
>
> The children loved to pray each day. They learned to wear the Talis Katan. Children who were selfish, greedy and undisciplined—unable to understand the meaning of the word "sacrifice"—now turned down the opportunity to go to a movie on the Sabbath, now would not eat ice cream on Passover, now walked a mile to Synagogue on the Sabbath. They acquired what their parents had sadly failed to give them—Character.

And for our comment. We believe that Rabbi Kahane is just as gratified over his success with the children of the Howard Beach Jewish Center secretly as are the Reform Rabbis who are using the children as a subtle weapon with which to bring back the parents to even a minimal observance of some of the inspiring rituals of Judaism.

BRANDEIS AND FOOTBALL

Brandeis has jettisoned its football team—and there's a note of sadness in the announcement. There will be no thronged Polo grounds game between Brandeis and Notre Dame, as once Dr. Abram Sachar wistfully envisioned.

OUR HEADLINE writer (a University of Colorado alumnus) took the position evidently, considering last year's poor showing by the Judges eleven, that football wasn't played by the Jewish team even though they fielded eleven men, wore gridiron helmets and used an elongated oval ball called the pigskin. He wrote: "Brandeis Ends Football —Officially."

Our comment is that Brandeis has taken a proper action. The school is already a first rate institution of higher learning, not very off from the high scholastic rating of any of the Ivy League Schools. This kind of progress in the educational field is astounding.

FOOTBALL MAY come back to Brandeis. Halaha can also be changed. But when it does it will come back as it has to the Ivy League—as a sport properly fitted into a program providing expression for the skills of the student body, and relaxation and group excitement for the spectator element of the university.

NEGROES AND OUR CLUBS

A problem which both Jewish centers and Jewish country clubs face in connection with Negroes who wish to join (J-O, July15) will require some education on the part of the Jewish community.

SOME JEWISH fraternities have accepted Negroes as members. A number accepted non-Jews long before that. Although this seems a radical departure, on mature consideration it will be recognized that only when providing equal opportunity for anyone does the Jew really practice his religion.

It will be argued that Jewish fraternities, Jewish centers and Jewish country clubs are social groups, not public agencies, and therefore they may accept into membership those who are most congenial to them—other Jews.

THIS IS, OF course, correct. But it is practicing the letter of the matter, not the spirit.

Looking at it another way, have not Jews always resented the fact that they have been unable to join non-Jewish country clubs nad non-Jewish fraternities and sororities?

HOLIDAYS AND FESTIVALS

Holidays begin sundown of previous day.

5720 — 1959-60

Tisha B'Av .....Aug. 2
Selihot .....Sept. 13

5721 — 1960-61

Rosh Hashona .....Sept. 22-23

The EDITOR'S CHAIR . . .

In connection with our news story about the difficulty of placing children for adoption who have one Jewish parent, while the other is either Negro or Puerto Rican, Rabbi Isaac Trainin, who is head of the commission on Synagogue relations of the Federation of Jewish Philanthropies of New York, has written our executive editor, Charles Roth, a well thought out letter which places all the problems in their proper perspective.

We're happy to receive the letter because it shows that the responsible leadership of the Jewish community is facing up to the problems, which of course are most involved and fraught with many dangers and challenges. We're happy because the letter shows that the Jewish leadership knows what the right thing to do is and is seeking to do just that.

Rabbi Trainin, incidentally, is commenting also on our editorial (P-O, June 17) which called attention to the fact that a Negro rabbi in New York who sought affiliation with a rabbinical body was rejected.

Here's his letter:

Dear Mr. Roth:

I read with some interest the story on the Falasha Jewish community of New York.

This problem was brought to the attention of our Commission recently by the Jewish Child Care Association, who has the responsibility of placing interracial children in foster homes. This refers to children usually born out of wedlock to white Jewish mothers and a Negro or Puerto Rican father. Inasmuch as the Jewish Child Care Association is responsible for the placement of these children in Jewish foster homes, we were approached with the view to help them solve this problem.

The inter-racial child represents a problem from several aspects:

a) The law provides for no discrimination in the placement of children in regard to color, providing the religion is the same. In other words the child described above being Jewish by virtue of the fact that his mother is Jewish is referred for placement by the Department of Welfare to the Jewish Child Care Association.

b) Some of these children were originally referred for adoption but were turned down because of handicaps—physical, emotional, etc. These adoptions would have been in mixed homes because in these cases the mother surrendered her child for placement in non-Jewish homes.

c) Even if a white Jewish home is found the problem of acceptance of the child by the community is a serious one.

The Commission proceeded to look into the question of Negro Jews. We had in fact located two small Falasha communities which, you will be interested to know, represent strictly observant Jews. They are headed by rabbis who seem to be qualified for their positions. These communities use the Sephardic sidur and conduct strictly Orthodox synagogues with separation between men and women. There is no inter-marriage in this group. Several of the children attend Yeshivoth and several plan to continue their Hebrew studies in Yeshiva High Schools. You will also be interested to know that these two Falasha congregations do not recognize as Jewish several others in New York City that claim to be Jewish.

It is our hope that we can place the inter-racial child among some of the families represented by these two congregations. Having come face to face with this problem, we now realize that there are other questions involved. Since these are Jews, they certainly ought to be accepted by the Jewish community. Their children ought to go to Jewish sponsored camps and their people ought to receive the same services that the Jewish community provides through Federation. I don't think that we will gainsay that our Commission on Synagogue Relations will certainly try to point up all of the problem areas and attempt to effectuate solutions.

Insofar as recognition of the communities claiming to be Jewish is concerned, you do know that one in particular has not received recognition from any of the established Rabbinic groups. I do know though that it is not fair for you to be critical of these rabbinic groups without realizing that the qualifications of the rabbis involved and of the practices of these communities were considered carefully by various groups including the New York Board of Rabbis. Nevertheless, I agree with you that further study ought to be made and that every leeway should be considered in recognizing this group as Jewish, if they are.

I do not think that the Jewish community is callous to this group or will be prejudiced when it knows all the facts which are just beginning to come to light. Certainly several Yeshivoth at which Falasha children attend have shown sympathy and understanding. They have admitted these children without charge and have helped them in many ways.

We have no racist doctrine in Judaism nor can we permit one. A Falasha Jew practicing Judaism is just as Jewish as you or I. As a matter of fact many of them claim and can probably substantiate that claim—of continuous existence as Jews for over two thousand years.

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YOU'LL SEE THE short letter from Dr. Abraham Heschel denying as his views the short article we printed (P-O, June 24) on the difference between Judaism and Christianity. It turned out that our managing editor reprinted this from The Intermountain Jewish News, which incidentally is published by his father. On checking with Publisher Gamzey, we were informed that he reprinted these views from The Jewish Ledger, of Hartford, where they were quoted by Rabbi Abraham Feldman, that paper's editor.

At present, we've contacted The Jewish Ledger to see if possibly wha tcould have happened is that part of Dr. Feldman's views were picked up along with those of Prof. Heschel. We'll see.

Intermarriage's Effect Should Be Studied

Sociologists have estimated the rate of Jewish intermarriage in the United States to be between seven and eight percent of the population. The San Francisco study reveals 17% for city, 22% for the Peninsula, and Marin County 33%. This is a startling fact which should modify all our thinking about Jewish life in America and condition all our communal planning.

THE REPORT which shows us a middle class and prosperous community, emotionally attached to Jewish life, but unwilling to accept any discipline, such as prayer, observance of ceremonials, and in most cases even synagogue membership is obviously veering in the direction of defining Jewishness as a biological fact and not much more.

If we had the courage to face the implications of the population report it could prove a turning point in Jewish life. It would serve as a warning that if the trends go unchecked not only will we not need expanded Jewish hospitals and centers, but those now in operation will have to be curtailed.

FURTHERMORE, before planning for an increase in the health and leisure facilities for Jews, certainly we should know more about the 17 to 33% of our clientele who even biologically are no longer certainly Jewish. Surely, no business man would launch an expensive building program of expansion with the loyalty of a fourth of his clientele uncertain and questionable.

Before we do anything, we should know: How do the families of mixed marriages relate themselves to the Jewish community? Do they to a lesser or in the same, or in a greater degree, and in fewer or greater numbers attend the synagogues, the center, the Jewish hospital?

What about their share in Jewish charities. To what extent do they contribute to the Welfare Fund? Is it commensurate with the contributions of those who are in the same economic class and whose family is completely of Jewish descent? —California Jewish Record.

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GABRIEL COHEN, Editor and Publisher
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FRIDAY, JULY 22, 1960

Richmond Reaches Compromise On Sabbath Center Opening

A compromise which will permit opening of the Jewish Center in Richmond, Va., for a few hours on Saturday afternoon has won the support of Rabbi Jacob Milgrom (Conservative). The community has been torn by bitter conflict over the decision of the Center's board to permit Saturday swimming. The following is part of a sermon delivered recently by Rabbi Milgrom to his congregation.

The affinity of Temple Beth-El with the Richmond Jewish Center is a matter of historical record.

Let us first see why both synagogue and Center share a common interest. Form the vantage point of the Center, programming for the youth is a difficult matter during the week when the school hours and responsibilities are so burdensome.

But on Saturday, when all our youth are free and eager to use its facilities, the Center keeps its facilities closed. The cessation of activities by the Center does not, however, mean the cessation of activities by our youth. On the contrary, since they have time on their hands and plenty of energy to burn they find other outlets, with and without our approval and supervision.

THE SYNAGOGUE too finds the Saturday afternoon a problem. True, for the Sabbath eve and morning there are the Services to which a goodly portion of our youth is attracted. But what happens on Saturday afternoon? The synagogue cannot program for more than a handful — in our Congregation these few comprise the study groups of LTF and USY. But what happens to the preponderant majority. From the synagogue standpoint they engage in activities in the afternoon which totally negate the prayers and ideals proclaimed in the morning In a word: the youth are desecrating the Sabbath.

I assure you, it is no heartening sight to see the children at the end of Services waiting on the corner of Grove and Rosneath for the buses or the rides to take them downtown for their dancing lessons, beauty parlor appointments, for shopping, for movies and other such activities which cannot be remotely connected with proper Sabbath observance.

HERE PRECISELY is an instance where the Synagogue and the Center jointly recognize the common problem. Though each institution starts with its own set of premises and goals it has agreed with the other that the present situation is intolerable. Hence, for over a year, the responsible religious and lay leadership, as embodied in the Association of Rabbis and the Board of the Center has jointly grappled with the problem, with the result that the Center has reached a decision that is by now well known. Allow me to reiterate its high spots:

THE CENTER shall be open on Saturday afternoon from 1:30 to 5 p.m. for a cultural program for all age groups. All business offices will be closed and no business transactions will be permitted. All athletic facilities will be closed to the adults, including the Health Club. Only our children shall be given access to the gym and pool and then only for a very limited period and on a non-competitive, unorganized basis: in athletic parlance, for free swim and play alone. And at 4 p.m. all athletic facilities will be closed so that the last hour will be exclusively devoted to a cultural program for all age groups concluding with a Havdolah Service.

THIS DECISION was not achieved through unanimity either in the Center or in the Rabbinic Board. In efftct, it was a compromise. Particulary, in the Rabbinate, sharp disagreement was provoked. But inasmuch as the religious issues involved have unfortunately been distorted on the outside, I feel it my special obligation, as a member of the Rabbinical Association, to set the matter aright for the public record.

THE FIRST significant point to remember is that five of the six Rabbis of Richmond were in favor of the Sabbath opening of the Center for a cultural program. Since two of the five are Orthodox Rabbis, we can safely say that this vote represents the religious voice of Richmond. reflecting all religious denominations in our midst. In two specific areas, however, the Orthodox contingent differed sharply with the decision. It objected to the use of electrical equipment such as films and slides in the cultural program. And it objected to the opening of the gym and pool, even on a restricted and limited basis, for our children.

Now I submit my contention that these objections, obviously based upon Jewish Law (halacha), are spurious, and only obfuscate the real issues involved. Allow me to explain.

Regarding the electric equipment, even Orthodox practice permits this operation by a non-Jew. Known colloquially as a Shabbas goy, he is actually in the employ of the local Orthodox Synagogues in order to handle their electrical equipment on the Sabbath. Logically, then, the Center too can charge its very ample non-Jewish personel with similar responsibilities on the Sabbath.

Thus the alleged infraction of the halacha, of Jewish Law, does not explain the vehemence of the indignation aroused by an Orthodox contingent. What then is the real reason? There is only one: It can be summed up in one phrase—faith in our fellow Jews.

The Sabbath opening of the Center can be justified on one ground only—its Sabbath program. And here again we must be forthright and clear. There is nothing inherently Shabbasdic in basketball and swimming. These activities are not unique to the Sabbath nor particularly evocative of its spirit.

The use of the gym and pool only receive their sanction by virtue of their being adjuncts, auxiliaries of the cultural program wherein the true Sabbath spirit is manifest. Only if the Sabbath spirit of cultural program permeates the Center building and penetrates the souls of our youth, only then the added recreation becomes validated as a refreshing change of pace within the cultural program.

It is this conception, I presume, which motivated the Ramah Camps — which, as you know, are officially sponsored by the Jewish Theological Seminary and the Conservative Movement—to allow swimming and minor athletics on the Sabbath. For at Ramah the Sabbath spirit is in evidence all day long from the Services in the morning to the Havdalah at nightfall, the Shabbas is a continuum of spiritual exultation—through prayer, song, dance, study and rest, wherein even a refreshing dip becomes a vehicle for Oneg Shabbat, the enjoyment of the Sabbath.

The real criterion by which the Center Sabbath program will have to be measured. Can it evoke the Sabbath spirit? Can its program be so edifying and uplifting that the presence of the Shabbas will be felt in every part of the Center. Indeed, only if the Saturday afternoon at the Center will be regarded as the natural extension of the Synagogue Service in the morning—the Synagogue through formal prayer and the Center through informal program, only then can a Sabbath at the Center be justified.

In sum, the real issue at stake is not the projected program of the Center but its implementation; not whether the program is theoretically in violation of the Sabbath, but whether its inevitable consequence is the violation of the Sabbath; not whether the prejudiced activities are in themselves "consonant with the Sabbath," but whether the Center or any institution outside the Synagogue can be trusted in matters of the Sabbath.

As your Rabbi, I think you know where I stand on this issue. At my Rabbinical Associaiton and again at the Center Board I expressed my confidence in the Center staff and in its leadership to experiment with this program.

Agrees With Suspension of N.Y. Synagogue

• Editor Jewish POST and OPINION

I agree whole-heartedly with the decision of the United Synagogue in suspending the Beth Israel Congregation, but on one condition—that this action is only a beginning. There are two things wrong with ethics today. First, it is something which looks good on somebody else. Secondly, it has become the subject of acute intellectualism. One Seminary has a whole Institute devoted to reinterpretation of Talmudic ethics for modern times.

Now it is pleasant to bring out nuances of ethical considerations and write a whole library of books about them. But ethics thrives only on observance and the danger is that we will talk so much about ethics and need so much money to feed the talkers, that it will die either of lack of exercise or of neglect. After all, the broad criteria of the ethical life were drawn up some time ago. I hope some day, soon, a national organization will draw up a code of ethics for itself, to govern its methods of fund raising, fund spending, relationship to other organizations, honorary degree giving, and many other activities which I am sure will spring to your mind quite readily.

ABRAM KANOF, M.D.
Brooklyn, N. Y.

ROCKWELL THREAT IS TO JEWS, FOOLISH TO IGNORE HISTORY

• Editor Jewish POST and OPINION

We are living in a turbulent kind of world. Neo-nazism is rampant. This time, its hunting ground is everywhere. The swastika-spangled serpent has been dormant for fifteen years. Now it is awake again, ready for a second round. New York, Washington, D. C., and many other cities are redounding with a bellowing of the familiar Nazi slogan, 'Kill the Jews."

THE MINIATURE Hitler — Rockwell—is already exterminating Jewry in his speeches, throwing in for good measure a sidekick at the Negroes; for who can tell if two prosperous businesses are not better than one?

But don't kid yourselves, fellow Jews, it is against you that the Rockwells aim their arrows, and should Satan provide them with enough amunition and send them the right political wind for good sailing, they'll pepper away much bigger missles right into your own back yard.

HOW UTTERLY ridiculous, how undignified to pay attention to these wretched rabble-rousers —whimper some prominent Rabbis and certain omniscient civic leaders. The best policy is silence and patience. Well, this tune, too, sounds very familiar. It is the same, sad lullaby with which the survivors of the Eichmann massacres used to drug themselves to sleep in Germany, Poland, France, Holland, Rumania, Hungary, and many other countries. Human nature rebells against situations pictured all in black. But this black picture is merely a shadow cast upon our collective memory by the darkest events in our people's martyrdom. You cannot rub it out of existence by hypnotizing yourself into believing that what happened to them can never happen to us.

Our gentile friends—may the good Lord spare us the necessity of putting them to a test—join us in ridiculing this trend of Neo-Nazism. This, too, is an old story. History repeats itself. Once again we assume the attitude of unperturbed citizens determined to ignore the threatening signs. The clouds will disappear and there will be no storm.

THIS IS NO time for hush-up tactics, no time for rabbis to deliver placid, sterilized sermons and let Jehovah fight our battles.

If we stand up against our foes, all decent citizens will be with us, for decency and fair play are deeply embedded in the conscience of the overwhelming majority of the Homo Americanus Thousands will help us in the righteous struggle against the many-headed hydra of Neo-Nazism But are we ready to help ourselves? This is the question.

MICHAEL ATZMONI
Indianapolis, Ind.

REFORM CONVENTION WHOLESOME EXPERIENCE

• Editor Jewish POST and OPINION

I am one of almost 500 rabbis who recently attended the annual convention of the Central Conference of American Rabbis held at Detroit, Mich. Upon arriving back in Fargo, N. D., I was delighted to read the many fine articles in The POST and OPINION regarding the above convention.

IT WAS A most stimulating week of reunion with colleagues. lectures by some of the key men in the fields of law and science and last but not least it was a thrill for a neophyte like myself to come in contact with some of the outstanding Jewish leaders on the American scene.

This was the first Conference I have been able to attend since ordination from the Hebrew Union College in 1956. As a result I never had the opportunity of rubbing shoulders and sharing ideas with so many of the "top" men in the rabbinate all congregated together for matters of common concern. The central fact that emerged was the high calibre intellectual quality that exists amongst the members of the Reform Rabbinate.

ANOTHER fact is that these rabbis are very much human beings. They are concerned with the material as well as the spiritual world which is only natural. The Reform Rabbinate from what I could gather from my vantage point is a nonpompous group. All ideas are welcomed and discussed heartily whether they jibe with the individual's or group's ideas, or completely contradict them.

The above comments do not imply that the other rabbinical groups in America are less intellectual or not concerned with truth from whatever source it may come. What I have attempted to say rather is that I take a measure of pride in the group of which I am a member.

All is not well on the American Jewish scene or any place else. Neither Reform, Conservative or Orthodox Judaism can solve all the problems which face Jews, Judaism and mankind in general. I like to feel that the liberal element of Judaism in America and elsewhere contains the kernel of intelligence, integrity and maturity that is so necessary to cope with the pressing intellectual, social and political upheavals of our times Here's hoping that Jews of whatever persuasion can join together for high purposes . . .

Rabbi RICHARD LEVITON
Fargo, N. D.

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Reform Convention Coverage Appreciated

• Editor Jewish POST and OPINION

As chairman of the program committee of our recent convention of the Central Conference of American Rabbis, I want to thank you for the generous and careful consideration you gave in The POST and OPINION to the various items and personalities on the program.

It was good to have you and Mrs. Cohen at the convention and to make available to the public your splendid reports.

Rabbi ALBERT G. MINDA
Minneapolis, Minn.

Heschel Says Article Not His

• Editor Jewish POST and OPINION

My attention has been called to the June 24th issue of The POST and OPINION which carries an article entitled "Differences between Judaism and Christianity." This article was not written by me.

DR. ABRAHAM J. HESCHEL
New York

'Jewish' Green (Trading) Stamps

By RACHEL A. RABINOWICZ

When a New York supermarket hands out mitzvah stamps together with the cornflakes and the instant coffee, it begins to look like the millenium.

But it isn't. It's simply the work of the Shatnes Laboratory.

BY SPECIAL arrangement, these selected supermarkets give away a one-cent mitzvah stamp for every dollar's worth of provisions purchased. The stamps can then be redeemed by the yeshiva of the customer's choice or else render him eligible for periodic grand prizes.

Recently a customer won a $50 suit.

A few months ago a nine-year-old student won what is probably the only premium of this sort ever offered in a public raffle—a $100 Shass, a complete set of the books of the Talmud.

Yet the mitzvah trading stamp is just one of the ingenious, almost incidental activities of the laboratory, a unique non-profit institution dedicated to the fulfillment of one of the least-known least-observed precepts in the whole complex canon of taryag mitzvot, the six hundred and thirteen commandments.

WHAT IS shatnes? It is the prohibition against wearing garments of "two kinds of stuff, mingled together." (Lev. XIX 19). More specifically, the Torah states: "Thou shalt not wear a mingled stuff, wool and linen together" (Deut. XXII, 2).

Although the prohibition is clear enough, and the rabbinical injunctions regarding it are many and detailed, the reason for banning garments made of wool and linen mixed is extremely obscure.

But many fascinating theories have been advanced.

According to the historian Josephus, it is a kind of anti-assimilation symbol. "Let your seed, too, be pure and without mixture."

Maimonides reveals that it was the custom of pagan priests to robe themselves in vestments made of vegetable and animal materials.

Plausibly and picturesquely, the Palestine Talmud explains that "a mixture of intrinsically differing elements is unnatural and a transgression of the laws of nature."

HOWEVER, SINCE the Torah itself gives no explanation, shatnes falls into the category of Hukkim, acts of faith.

When Josef Rosenberger first came to this country, a refugee from Vienna, ex-inmate of the notorious Dachau concentration camp, he found to his dismay that this act of faith had been greatly neglected, even among otherwise observant Jews. A devoutly religious young man, Josef had always worried about his own observance of the intricate laws of shatnes. Now he threw himself, body and soul, into the cause.

By day he toiled (as candy salesman, as presser, as tailor, as hospital orderly, as almost anything) and by night he experimented with chemicals and test tubes and involved apparatus of his own invention. After lengthy and laborious research he finally succeeded in developing a fast and foolproof method of testing that was also inexpensive.

"Kosher meat, yes! But whoever heard of a kosher suit!"

SOON A LOT of people were to hear of it. With the help of the Agudath Israel, the Shatnes Laboratory came into being. Increasingly the Jewish masses were made aware of the significance of this commandment and of the ease with which it could be observed. ("Wearing shatnes is forbidden in exactly the same way that eating trefe is forbidden," is the rallying cry of the Laboratory).

A regular testing service was instituted with small East Side stores and gradually the large chain stores, like Simon Ackerman and Crawford Clothes, joined the mitzvah movement.

Today a Jew can walk into a clothing store—whether it's on Delancey Street or Fifth Avenue, in New Jersey or Westchester, in Statten Island or the Bronx—choose a garment and ask to have it tested for shatnes free of charge. The store foots the very nominal bill, sends the garment to the Shatnes Laboratory and returns it to the customer with a non-Shatnes label affixed, with a distinctive seal, to the inner lining.

A BUTCHER in Forest Hills, a supermarket in Manhattan, a launderette in Brooklyn — these stores all accept garments for shatnes testing.

Hundreds of shatnes-testers have been trained and branches set up in other cities and states.

Thousands of garments are tested every year.

Is it only very religious Jews who avail themselves of this service?

"No, no!" replies Josef Rosenberger emphatically and enthusiastically. "Jews come without yarmulkas. They come with coats or suits they have worn for years. Suddenly, they become shatnes-conscious . . ."

Most Jews Escaped From Congo Is Belief as Refugees Aided

BRUSSELS (P-O) — The situation of the 2,500 Jews who formerly lived in the Belgian Congo is still somewhat confused, but most authorities believe that most of the Jews have been evacuated.

ALTHOUGH some reports state that the Jews in the province of Katanga, which has declared its independence, have begun to stream back now that law and order have been established by the Belgian troops, there is no confirmation yet.

The bulk of the Congo's Jews fled across the border to Rhodesia.

PREPARATIONS have been underway for many months to recieve the Jewish refugees. The Salisbury Jewish community had laid plans to deal with any emergency. Most of the women and children were evacuated before independence day.

Relief operations in Northern Rhodesia are being coordinated by the Rhodesian Jewish Board of Deputies. The travellers, many without any more than the clothes on their backs, are urged to continue on to Southern Rhodesia where more ample facilities to house them exist.

NO JEWISH casualties are as yet reported, but the property losses are expected to be heavy.

All Jews are said to have been evacuated safely from Luluabourg. What happened to the 60 Jewish families that chose to remain behind in strife-torn Leopoldville is not known.

Army Threat Held Over El Al Strikers

LYDDA (P-O)—El Al passengers are being transported to Rome by other air lines while all El Al planes are grounded here as a result of a strike of their aircrews. The crews contend that they have received no satisfaction in 9 months of negotiations for higher wages.

THE STRIKE is unauthorized by Histadrut, the Israel Federation of Labor.

El Al officials here termed the walkout "a wildcat strike."

THE CABINET authorized the Minister of Transport to issue emergency regulations which would place the air crews as conscriptees for national service if they did not return to work immediately.

Rabbi Adler Takes Orlando Pulpit

Rabbi Rudolph J. Adler, who served the Euclid Jewish Center in Cleveland, O., for the last four years, has accepted the pulpit of Congregation Ohev Shalom in Orlando, Fla.

Bright Future For Negev: B-G

BEERSHEBA (P-O) — "The roads between Elath and Beersheba will soon be thronging with farmers, workers and businessmen," Premier Ben-Gurion said here. "Elath will become one of the great international seaports and Beersheba will have a University of its own," Ben-Gurion said.

LAHAV TO WEST COAST

Zehev Lahav, who was education director of North Shore Jewish Center in Miami Beach, has accepted a similar position with Temple Beth El of Hollywood, Calif.

DEATHS

RABBIS JOSEPH L. BARON AND EPHRAIM EPSTEIN DIE

MILWAUKEE, Wis. — Rabbi Joseph L. Baron, 64, emeritus rabbi of Temple Emanu-El B'ne Jeshurun, died of a heart ailment which had forced his retirement in 1951. He was a widely known scholar and author, his last compilation being "A Treasury of Jewish Quotations." Working through the Wisconsin Society for Jewish Learning, he succeeded in establishing departments of Hebrew studies in two of the state's largest universities.

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CHICAGO (P-O)—Death came at 83 to Rabbi Ephraim Epstein, founder of the Chicago Theological College. He was associated with Anshei Knesset Israel congregation for more than 50 years.

Surviving in addition to his widow, are three sons, one Rabbi Harry H. Epstein, of Atlanta, two daughters, two sisters, 10 grandchildren and 4 great grandchildren.

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Mrs. Mae Boyar

LOS ANGELES (P-O) — Mrs. Mae Boyar, beloved Jewish women leader of this city, and wife of Louis H. Boyar, died here at 56. Rabbi Max Nussbaum presided at service at Temple Israel where 700 mourners gathered to pay tribute. A sufferer of arthritis, she and her husband had founded the Boyar Foundation Clinic for the treatment of the disease.

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Buddy Adler

LOS ANGELES (P-O) — Lung cancer took the life of Buddy Adler, executive producer of the Twentieth Century-Fox studios at 51. Leading film executives and stars attended packed services at Temple Israel, among them Spyros P. Skouras, David O. Selznick, Spencer Tracy and Gary Cooper.

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Abe Aronovitz

MIAMI, Fla. (P-O)—The weak heart which had prevented Abe Aronovitz, former mayor of this city, from continuing with his career of service finally gave out. The colorful leader, who gave of his time equally to Jewish and non-Jewish causes, died at 61 of a blood ailment.

NEW EXECUTIVE DIRECTOR

Josef Perlberg has been named executive director of the Bayswater (Queens) Jewish Center.

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